DANTE, one of the firſt Poets of *Italy*, was born at *Florence*, the Twenty ſeventh of *May* (*a*), in the Year 1265 (*b*). He was of a good Family [*A*], and carefully educated in polite Literature (*c*). Among other Maſters, he had the famous *Brunetti* (*d*), who was one of the moſt learned Men of thoſe times. He ſoon ſhewed the Inclination that Nature had given him for Poetry (*e*); and, as he fell in love as ſoon as his Age did permit it [*B*], he made many Verſes in his Youth. He conſecrated the Firſt-fruits of his Muſe to amorous Verſes (*f*); but afterwards he undertook a more ſerious Work. He began it in *Latin* Verſe, and ended it in *Italian* Verſe. The Reaſon of that Change was, that he felt too much Slowneſs in the Motion of his Poetical Vein, when he made uſe of the ancient *Roman* Language. He did well to make uſe of his Mother-Tongue, ſince he excelled in the Tuſcan Poetry (*g*). He would have been more happy if he had not meddled with any thing elſe; for being an ambitious Man, and having been promoted to the higheſt Poſts of the Republic, he ſunk under the Ruins of the Faction which he embraced. The City of *Florence* being divided into two Factions, the one called the *White*, and the other the *Black*, found itſelf reduced to ſuch a tumultuous Condition, that Pope *Boniface* VIII ſent *Charles de Valois* (*h*) thither in the Year 1301, to reſtore the public Tranquillity. No better way was found to pacify the City, than to drive the *White* Faction out of it. This is the Reaſon why our *Dante*, who had favoured

(*a*) Reuſner in Diario, pag. 81.

(*b*) Volaterran. Comment. Urbanor. lib. 21, pag. m. 770.

(*c*) Id. ibid.

(*d*) Michael Pocciantius, de Scriptor. Florentinis, pag. 33, 34. *See Remark* [*K*].

(*e*) Volaterr. ubi ſupra, pag. 771.

(*f*) Papyr. Maſſo, Elogior. Tom. II, pag. 28.

(*g*) Id. ibid.

(*h*) *Brother to* Philip the Fair, *King of* France.

[*A*] *He was of a good Family.*] It is pretended that *Cacciaguida*, his great great Grandfather (1), was the Son, or Grandſon (2), of *Eliſha Frangipani*, and that he married a *Ferrareſe* Lady of the Family of the *Aligheri*. They add, that the Son of *Cacciaguida*, and of that Lady, took his Mother's Name and Arms, and that this is the Reaſon why the Family of *Dante* had the Sirname of *Aligheri* (3). Note, that *Cacciaguida* was born at *Florence* in the Year 1160 (4). The Anceſtors of *Dante*, being very much addicted to the Party of the *Guelphs*, were twice driven out of *Florence* by the *Gibelins* (5). Some pretend that he ought to be called *Dante d'Alighieri del Bello*, and that *Alighieri* was his Father's Name, and *Bello* the Name of his Family. See the Proofs that *Vincent Buonanni* gives of it (6). For the reſt, our Poet's Name was *Durantes*, which by Abbreviation was made *Dantes*, whilſt he was yet a Child (7). *Grangier* is plainly miſtaken in the Paſſage that I am going to quote; it ſerves for a Commentary to ſome Verſes wherein *Cacciaguida* declares (8), that he had better ſay nothing of his Anceſtors, nor of the Place they left to come to *Florence*, than to ſpeak of it. *This he ſays out of Modeſty*, (they are *Grangier*'s Words (9), *not that he did not know any other more ancient Original of his Family, or that beyond* Cacciaguida *it was but of a mean, obſcure, and ignoble Deſcent. For* Dante *ſeems to intimate in his* Inferno, *that his Anceſtors deſcended from the ancient* Romans *who built* Florence, *after having left the Colony of* Fiezola. *Complaining of his exile in the* 15*th Canto, and of the Wrong the* Florentines *had done him, he makes* Ser Brunetto Latini *ſpeak thus:*

Faccian le beſtie Fiezolane ſtrame
Di lor medeſme, & non tocchin la pianta
S'alcuna ſurge ancor nel lor lettame,
In cui riviva la ſementa ſanta
Di que i Roman, che vi rimaſer quando
Fu fatto il nido di malitia tanta.

Periſh thy brutal Sons, a Dunghil-Breed,
O Fiezola, *nor mingle with the Seed*
Of Romans, *who in* Florence *dwelt, when ſhe*
Became the Neſt of ſo much Villany.

It is certain that *Dante* does not deſign to ſay there any thing particular in praiſe of his Anceſtors; and that he only means that there were ſome Families in *Florence* that deſcended from the the ancient *Romans*. How many Towns are there among thoſe that have been *Roman* Colonies, wherein meer Tradeſmen, deſcended from the Dregs of the People for twenty Generations, would not lye if they ſhould ſay at a venture, that they are deſcended from the ancient *Romans?* What would this ſignify to prove that their Family is illuſtrious, and of an eminent Nobility?

[*B*] *He fell in love as ſoon as his Age did permit it.*] Thus I thought I might tranſlate theſe words of *Volaterran: amavit in adoleſcentia Beatricem* (10). This *Beatrix* was the Daughter of *Folco Portinari* (11): Some pretend that our Poet loved her very modeſtly, but that when ſhe died he gave himſelf over to a laſcivious Love (12). Others ſay, *that the chaſte Love he had for her, was the Reaſon why, after her Death, he turned a real thing into a Poetic Fancy, making* Beatrix *to be Theology* (13). Thoſe, who have read his Poem, know that *Beatrix* moralizes very much in it, and that ſhe acts the Part of a grave Doctor. Read what follows, wherein you will find moreover, that ſhe was only his ſecond Miſtreſs; but do not truſt to that. 'It is obſerved, that he had two Miſtreſſes in his 'younger Years: the one was called *Gentucca*, with 'whom he fell in Love when he was in the City of 'Lucca; the other, *Beatrix Portinaria*, the Daughter 'of *Folco Portinaria*, whom he loved with an ardent, 'but chaſte Affection. That Love often mixed itſelf 'with the ſublime Conceptions of his Mind; which 'was the Reaſon why he went about to immortalize 'her by his Verſes, wherein Theology is veiled under 'the fine Name of *Beatrix*. Deſiring to follow *Virgil*'s Steps in the Deſcent of his *Æneas* into Hell, 'he introduces this Daughter of the Empyrean Hea'ven, coming to him and giving him that Prince of the 'Latin Poets as a Guide in ſuch dark and uneaſy 'ways (14).' It is certain that this *Gentucca* was not *Dante*'s firſt Miſtreſs; he did not love her till after his having been exiled, and during his Abode at *Lucca* after his Baniſhment (15). Note, that the Names of his Miſtreſſes have been better preſerved than thoſe of his three Wives. *Papyrius Maſſo* confeſſes that he does not know the Names of thoſe three Wives. *Uxores tres habuiſſe dicitur quarum incertum eſt nomen & mihi prorſus obſcurum* (16). He adds, that *Dante* left a Son who was a Lawyer and ſettled at *Verona*, and whoſe Poſterity was illuſtrious. He mentions one *PETER DANTE* among his Deſcendants, to whom it is ſaid that *Philelphus* dedicated the Life of our Poet; and another *Dante*, the third of that Name, who was exhorted by the *Florentines* to return to *Florence* in the Year 1495, but refuſed to do it. He ſays alſo that they all left the Name of *Aligheri*, and took only that of *Dante*, whereby they ſhewed, that the Glory of their Family came only from that great Poet (17). It is likely he did not know what *Pierius Valerianus* tells us of this third *DANTE*, which is, that he died exceeding poor. He was learned, and made good Latin Verſes. When he began to digeſt his Compoſures, in order to publiſh them as a *Viaticum* of his Immortality, *Scripta ſua ceperat in claſſes inſtruere, & immortalitati ſuæ viaticum comparare* (18), the Enemies, whom *Julius* II had raiſed againſt the *Venetians*, took *Verona* (19). *Dante*, who fled with his Wife and Children to *Mantua*, found himſelf reduced to Poverty; and becauſe Old-age made him more unfit to bear the Hardſhips of ſo ſad a Condition, he fell ſick, and died miſerably in this Exile, after he had endured tedious Pains (20). *Gyraldus* mentions one *Dante*, who was reckoned the fifth: 'Fuere ex eadem fami'lia, *ſays he*, (21), & alii, in quibus Veronæ natus 'Danthis & ipſe nomine qui, ut audivi, quintus ab 'illo eſt, & latine & vernacula lingua non ſine laude 'verſus ſcribit. —— *There were others of the ſame Fa'mily, amongſt whom one* Dante, *born at* Verona, *is 'the fifth as I am informed, and is much admired for 'his Verſes, both in* Latin *and* Italian.'

[*C*] *Our*

(1) He ſays he is the Father of *Dante*'s Great Grand-father, in the 15th *Canto* of That Poet's *Paradiſo*, pag. 333.

(2) Vel nepos vel filius. *Papyr. Maſſo, in Elog. Tom. II, pag.* 16. Bullart, Academ. des Scien. Tom. II, pag. 336, *ſhould not have ſaid* the Nephew.

(3) *See* Dante's Paradiſo, Canto 16, pag. m. 339.

(4) Ibid. pag. m. 350.

(5) Id. Canto 10, *of the* Inferno.

(6) *In his* Diſcorſo ſopra l'Inferno de Dante, pag. 2, 3, & 184.

(7) Volater, lib. 21, pag. 770.

(8) *In the* 10*th* Canto *of the* Paradiſo.

(9) Grangier Commentarie ſur le Paradis de Dante, pag. 351, 352.

(10) Volaterr. Com. Urban. lib. 21, pag. 771.

(11) Grangier *upon the* 30*th* Canto *of* Dante's Purgatorio, *pag.* 522.

(12) Vincenzio Buonanni, Diſcorſo ſoppa l'Inferno de Dante, pag. 17.

(13) Grangier, ubi ſupra.

(14) Bullart, Academ. des Sciences, Tom. II, pag. 308.

(15) *See his* Purgatorio, Canto 24, pag. m. 416.

(16) Papyr. Maſſo, ubi ſupra, pag. 27.

(17) Id. ib. pag. 28.

(18) Pierius Valer. de Literator. Infelicit. pag. 37.

(19) *The third* Dante *was born there.*

(20) Ex Pierio Valeriano, ibid.

(21) Lilius Gyraldus de Poet. Hiſtor. Dial. 5, pag. 308.

voured it, was ſent into Exile [C]. I have obſerved elſewhere (*i*), that this made him publiſh a ridiculous Falſhood relating to *Hugh Capet*'s Extraction. He did not bear that Diſgrace with Reſolution: his Reſentment was very great: he endeavoured to revenge himſelf to the Prejudice of his Country; and would willingly have ſeen it involved in a bloody War [D]. All his Endeavours to be recalled proved ineffectual; for he could never return thither: he died in his Exile, in the Month of *July* 1321. He had Strength enough to compoſe his Epitaph, in *Latin* Verſe, a little before he expired [E]. It muſt be remembered, that he applied himſelf diligently to ſtudy, during the time of his Baniſhment, and that he wrote ſome Books with more Life and Spirit, than he could have done if he had enjoyed a more quiet Life [F]. It is thought that the Indignation

(*i*) *In the Article* CAPET.

[C] *Our* Dante ——— *was ſent into Exile.*] The Preſence of *Charles de Valois* was ſo far from pacifying the Troubles of that City, that it ſerved only to encreaſe them. The Faction of the *Blacks*, finding themſelves favoured by that Prince, committed a thouſand Violences; they drove away thoſe of the contrary Faction, and burned or pulled down their Houſes, not without murdering ſeveral People. Our *Dante*, who was then of the Council of Eight (22), and one of the chief Perſons of the City that were called *Priors*, had been deputed to the Pope to negotiate a Peace. In his Abſence he was condemned to Baniſhment, his Houſe was pulled down, and all his Lands plundered (23).

(22) Octovirali ſupremæ poteſtatis magiſtratu inſignem. *Paulus Jovius Elog. cap.* 4, *pag. m.* 19.

(23) *See* Spondanus, Annal. Eccleſ. ad ann. 1301, n. 3, & 4. *He quotes* Villani, lib. 8, cap. 48.

[D] *He would willingly have ſeen his Country involved in a bloody War.*] He animated *Can de la Scala*, Prince of *Verona*, to make War with the *Florentines* (24), and brought the Emperor to the Siege of *Florence* (25). Mention is made of a Letter that he wrote to that Prince during the Siege of *Breſcia* (26). I fancy he made a pathetic Deſcription of the Injuſtices that he had ſuffered in his Country, and exhorted the Emperor to puniſh it.

(24) Volaterr. ubi ſupra, pag. 771.

[E] *He died in his Exile.* —— *He had Strength enough to compoſe his Epitaph* —— *a little before he died.*] He died at *Ravenna*, and it is thought that he died of Grief. He enjoyed an honourable Retreat with *Guy Polentan* Prince of *Ravenna*, when the Republic of *Venice* made Preparations for War againſt that Prince (27). The latter ſent him to treat of a Peace at *Venice*. The *Venetians* behaved haughtily, and would neither receive nor hear *Dante*, ſo that he returned to *Ravenna*, his Journey having proved fruitleſs, and a little while after he fell into the Sickneſs of which he died, and Grief was thought to be the cauſe of it. *Revertens itaque Ravennam rebus infectis paulo poſt morbo contracto uti exiſtimatur ex animi dolore extinctus eſt* (28). *Papyrius Maſſo* ſpeaks of that Embaſſy without ſaying any thing of the ill Succeſs of it: he inſinuates, on the contrary, that *Dante* was well received; for, he pretends that they ſhewed him the Arſenal, which *Dante* himſelf relates. ‘Luſtravitque navalem apparatum urbis & armamentarium ſumptu atque opere viſendum, ut primis ſtatim verbis Cantici vigeſimi primi inferorum indicat (29). —— *He viewed the Naval Stores and Arſenal, famed for their Sumptuoſity and Workmanſhip, as he owns in the beginning of his Twenty firſt* Canto of Hell.’ There is nothing more falſe than this laſt Aſſertion: and it may be the other is not truer. As for the Epitaph, this is my Authority for it (30). ‘Obiit, adeo mentis compos quod ſex verſus in extremo vitæ ſuæ edidit poſtmodum in proprio tumulo inciſos: & ſunt hi,

(25) *It is* Volaterranus's *Expreſſion*: Etiam Henricum ſextum ad Florentiæ obſidionem DUCENDO. *Id. ib. It ſhould be* ſeptimum *and not* ſextum.

(26) *See* Pocciantius de Script. Florent. pag. 46. *See* Papyr. Maſſ. Tom. II, pag. 29.

(27) Volater. ubi ſupra.

(28) Id. ib.

(29) Papyr. Maſſo, ubi ſupra, pag. 21.

Jura monarchiæ, ſuperos, phlegetonta, lacuſque
Luſtrando cecini, voluerunt fata quouſque:
Sed quia pars ceſſit melioribus hoſpita caſtris,
Auctoremque ſuum petiit, felicior aſtris
Hic claudor Danthes patriis extorris ab oris,
Quem genuit parvi Florentia mater amoris.

(30) Pocciantius, ubi ſupra, pag. 45, 46. *See alſo* Paul Jovius, ubi ſupra, pag. 9. *I have corrected the Errors of the Preſs, that are in the Verſes of the Epitaph in* Pocciantii.

‘—— *His Senſes continued ſo ſtrong to the laſt, that at the point of Death he compoſed ſix Verſes, which were afterwards inſcribed on his Tomb, and are theſe.*

Whilſt Fate allow'd, I ſung of Kings and Gods,
Of Lethe's *Lake, and* Pluto's *dire abodes.*
But now the better Part has wing'd it's Flight
To it's great Author, and the Realms of Light.
My Name was Dante; *my Birth fair* Florence *gave,*
But exil'd thence a Foreign Clime's my Grave.

Moreri ſhould not have forgot the Circumſtance of the Time, when he ſaid that *Dante himſelf compoſed that Epitaph*. He adds, that *Bernard Bembo cauſed the Tomb to be repaired in the beginning of the XVIth Century*. This does not agree with *Pocciantii*, who obſerves, that That Reparation was made in the Year 1433 (31). But there are ſo many Errors of the Preſs in the Book of that *Italian* Author, that I would not warrant the Truth of that Date.

(31) Pocciant. ibid. pag. 46.

[F] *He wrote ſome Books with more Life and Spirit, than he could have done, if he had enjoyed a quiet Life.*] This is *Paul Jovius*'s Obſervation. ‘Sed exilium, *ſays he* (32), vel toto Etruriæ principatu ei majus, & glorioſius fuit, quum illam ſub amara cogitatione excitatam, occulti, divinique ingenii vim exacuerit, & inflammarit. Enata ſiquidem eſt in exilio comœdia triplex Platonicæ eruditionis lumine perilluſtris, ut abdicata patria totius Italiæ civitate donaretur. —— *But his Baniſhment*, ſays he, *procured him greater Honour, than the Dominion of all* Etruria *could have done; for under the bitterneſs of Reflexion, he pointed and improved the force of a great and ſurpriſing Genius. In his Exile was produced his tripple Comedy, beautifully enriched with* Platonic *Learning, which, though he was baniſhed his own Country, intituled him to the Freedom of all* Italy.’ *Latomus* explains the ſame Thought in the ſix Verſes he made upon *Dante*, which you may ſee in *Paul Jovius* (33). The Queſtion is, whether the Remembrance of his Exile did not too much excite his Anger; for it often falls out, that thoſe, who write in ſuch a Condition, carry their ſatirical Bitterneſs too far. Let us hear Mr *Bullart*'s Paraphraſe (34): ‘He reſolved to take that ſignal revenge on the Authors of his Exile, which he executed in his tripple Poem of *Paradiſe*, *Purgatory*, and *Hell*. He dipped his Pen as much in the Gall of his Anger, as in the Springs of *Helicon*: he added the Bitterneſs of his Soul, to the Sweetneſs of his Poetry: he was animated at the ſame time by his learned Muſe, and his Reſentment. The Partialities of great Men, and the Corruption of Manners, affording him all the Matter he could deſire for ſuch a Subject; he diſplayed that wonderful Satire in the ſight of all *Italy*, which being levelled at Popes, Emperors, and Kings, diſcovers their private Actions with a Liberty that ſhews he was not afraid of their Power nor of their Indignation. He blackens particularly the Reputation of Pope *Boniface* VIII, becauſe he had ſided with his Perſecutors. By his Verſes he blemiſhes the Memory and the Race of *Charles de Valois*, the chief Inſtrument of his Exile, ſaying that *Hugh Capet* was a Butcher's Son. —— *Dante* expreſſes alſo, in that Poem, his Indignation againſt the City of *Florence*, comparing it to a Neſt of Thieves, and to a proſtituted Woman, becauſe they ſold all Public Offices, and changed continually their Magiſtrates, their Coin, and their Cuſtoms, to bear the Inconveniencies of their Government with leſs trouble.’ Mr *Bullart* ſhould have added, that he cries down *Florence* as a City, wherein Women give themſelves over to Lewdneſs. He introduces *Foreſe* (35) wondering, in Purgatory, that his Widow ſhould live chaſtly in the midſt of ſo many lewd Women. I ſhall ſet down his Words according to *Grangier*'s Tranſlation:

(32) Jovius, ubi ſupra, pag. 19.

(33) Ibid. pag. 20.

(34) Bullart, ubi ſupra, pag. 307.

A Dieu tant plus eſt chere, & tant plus agréable
Ma vefve, que beaucoup au monde j'ay aymé,
Que plus ſeule à bien faire elle eſt par trop loüable.
Pour ce que le pays de Sardaigne eſtimé
Barbare, eſt bien plus chaſte en ce qui eſt des femmes,
Que là où je la laiſſe au milieu des infames.

(35) He was Uncle by the Father's Side to the Civilian *Francis Accurſius*. Grangier, ubi infra, pag. 401.

O frere

Indignation he conceived againſt his Country gave a new Vigour to his Imagination and Pen. Some queſtion what is ſaid, that he went to ſtudy at *Paris* when he found himſelf exiled (*k*). The moſt conſiderable of his Works is the Poem intituled, *The Comedy of Hell, Purgatory, and Paradiſe*. It has been commented upon by ſome Authors [*G*], and has furniſhed Matter of Diſpute to ſeveral Critics [*H*]. It contains ſome things

(k) *See the Remark* [*K*].

O frere bon & doux que veux tu que je dye?
Desjà le temps futur m'eſt au devant des yeux,
Qui ſuivrà non de loing l'heure qui nous manie.
Lors l'on interdira pour adviſer au mieux
En la chaire publicque aux Dames Florentines
De monſtrer leurs tetins, & leurs molles poitrines (36).

(36) Dante, Canto 23, *of his* Purgatory, pag. m. 196.

The widdow'd Charmer, who my Bed did ſhare,
Merits by Virtue Heaven's peculiar Care;
Who chaſtly lives amidſt a wanton Race,
Lewder than Thoſe Sardinia's *Coaſts embrace.*
What ſhall I ſay? Hope riſes in my Breaſt,
And to my Sight the future ſtands confeſs'd.
I ſee reform'd the Ladies of the Town,
And Pulpits preach each wanton Faſhion down.

Here follows the Tranſlator's Paraphraſe (37). 'The time will ſpeedily come, *ſays he*, that the Wrath of GOD will overflow in ſuch a degree, to the great unhappineſs of the Republic of *Florence*, for the Lewdneſs and Filthineſs of the *Florentine* Ladies, that, in order to appeaſe his Anger, the Preachers will be obliged to forbid them publickly to appear abroad with their Necks and Breaſts uncovered. This is what he means by *Nel qual ſarà in Pergamo* (ſo he calls the Pulpit of Truth) *interdetto A le ſfaciate donne Fiorentine*, properly ſhameleſs, *L'andar monſtrando con le poppe il petto*, that is to ſay, to walk abroad open-breaſted to ſhew their full Breaſts, and high Cheſts.' A *French* Writer of the XVIth Century expreſſed in a more lively manner this ſort of Nakedneſs, for which he blames the *French* Women. 'As for our Women, *ſays he* (38), they have learned the Faſhion of the Soldiers of theſe times, who make a ſhew of their gilded and ſhining Breaſt-plates when they are muſtered; for, going to Maſs, or walking abroad to Orchards or Gardens, or other private Places, not fit to be named, they ſhew their naked Breaſts, their Diaphragms, Heart, Lungs, and other pectoral Parts that have a perpetual Motion, which thoſe good Ladies move by Rule and Compaſs, like a Watch, or rather like a Smith's Bellows that kindles the Fire of a Forge. It is juſt ſo with our Ladies, who, with the blowing or reſpiration of their Lungs, kindle a Fire in the Hearts of the *Heliogabaliſts* of our Court, who are already but too much effeminated, and heated in their Luſts. But to inflame them the better or to burn them altogether, our Court *Medea*'s invent all the Arts that Nature could produce for the good of Mankind, and convert them into laſcivious, infamous, and baſe things.' The Abuſe was not ſo great ſome Years after (39).

(37) Grangier, Commentarie ſur le Purgatoire de Dante, pag. 404.

(38) Nicolas de Montand, Miroir des François, Book I, pag. 17, 28, Edit. 1581.

(39) *See, in the Remark* [*B*] *of the Article* DEMPSTER, *the Scandal of the* Pariſians.

The Proteſtants have laid great ſtreſs on *Dante*'s Invectives againſt the Abuſes of the Court of *Rome* (40). See below the Remark [*I*].

(40) *See among others* Flacius Illyricus in Catalogo Teſtium Veritatis, & Wolfius *in the firſt Volume* Lectionum memorabilium & reconditarum, pag. m. 612.

[*G*] *The Poem of Hell*, &c. *has been commented upon by ſome Authors.*] See the Edition that was made of his *Italian* Poems at *Venice* in the Year 1564, in Folio, by the Care of *Francis Sanſovino* (41): you will find in it the Notes of *Chriſtopher Landinus*, and thoſe of *Alexander Vellutelli*. Thoſe of *Vincenzo Buonanni*, on that Poet's *Hell*, are lately come to my hands: they were printed at *Florence*, in quarto, in the Year 1572, and dedicated to *Francis de Medicis*, Prince of *Tuſcany* (42). The Author promiſed a like Commentary on *Dante*'s *Purgatory* and *Paradiſe*: I cannot tell whether he kept his Word: but I know that *Bernardino Daniello* made a Comment upon all thoſe three Poems, and that *Benvenuto* of *Imola* had done the ſame long before, with great Wit and Learning. 'Benevenutus 'ſummus Philoſophus & poëta Comœdiarum Dantis 'interpres, qua in re cum excellenti ingenio doctrinam 'quoque ſummam oſtendit (43). —— Benvenuto, *an 'eminent Philoſopher and Poet, commented upon the 'Comedies of* Dante, *in which undertaking he has mani-'feſted an uncommon Learning, and force of Genius.*' *Grangier*, the King's Counſellor and Almoner, and Abbot of *St Bartholomew* at *Noyon*, put them *into French Rhime*, and commented upon them. His Work was printed at *Paris* in the Year 1597, in three Volumes in twelves. Mr *Baillet* (44) will inform you of the Judgment that the Critics have made of thoſe three Poems. He ſays, that in *Caſtelvetro*'s Opinion they ought to paſs for an Epic Poem, though the *Italians* call them a Comedy. You muſt obſerve, that the Author himſelf called them ſo (45). For the reſt, thoſe who, in order to prove that he had begun that Work before his Baniſhment, ſhould tell us that the twenty firſt Canto of his *Hell* was compoſed in the Year 1300, would alledge but a weak Proof; for he played with Dates according to his Fancy. Does he not introduce ſome Perſons, who foretel him what had already happened to him (46): and therefore he carries his Fancy to a Time anterior to that wherein he made his Poem.

(41) I have ſeen an Edition of *Venice*, printed (I think) from that of 1578, in *folio*, dedicated, the 10th of *June*, 1578, by *Gio. Ant. Rampazzetto*, to *William* of *Gonzaga*, Duke of *Mantua*.

(42) *And not to the Great Duke* Coſmo, *as* Michael Poccianti de Scriptor. Flor. pag. 169, *affirms.*

(43) Leand. Albert. in Deſcript. Ital. pag. 493.

(44) *At the beginning of the third Part of his* Jugemens ſur les Poëtes.

(45) *See the 16th and 21ſt* Canto's *of* Hell.

(46) *See Citation* (76), *below.*

[*H*] *And furniſhed matter of Diſpute to ſeveral Critics.*] Some have cenſured *Dante*, and others have writ his Apology. *James Mazzoni* is accounted one of the moſt learned of his Apologiſts. He publiſhed two Volumes againſt one *Caſtravilla*, who had criticized *Dante* (47). A learned Man of *Siena*, whoſe Name was *Belliſarius Bulgarini*, made ſome Notes againſt that Work of *Mazzoni*, at the Requeſt of *Horace Capponi* Biſhop of *Carpentras*. Some body ſtole them from him, and publiſhed them under his own Name, with the Title of *Brevis atque ingenioſa contra Dantis opus diſputatio*. He was ſo plainly convicted of his Theft, that he was obliged to make a Recantation, which he publiſhed with a Book wherein he anſwered *Bulgarini*'s Objections againſt *Dante*. A learned Man of *Bologna*, whoſe Name was *Jerom Zobbius*, concerned himſelf in this Quarrel, and publiſhed a Book in the Year 1583, which he intituled, *Dantes & Petrarcha ab Hieronymo Zobbio defenſi*. *Bulgarini*, taking hold of this opportunity to ſhew more plainly the Fraud of his Plagiary, put out another Book, wherein he refuted what *Capponi* had oppoſed to the four firſt Parts of his Remarks againſt *Mazzoni*. He publiſhed two other Books, one againſt that of *Zobbius*, and another againſt the Recantation and Apology of the Plagiary. Here are already four Works of *Bulgarini*. He publiſhed another in *Italian*, wherein he refuted what *Zobbius* had writ in Defence of *Dante* concerning the Poetical Particles. The Title of his ſixth Book is, *Belliſarii Bulgarini, Aperti, Academici inthronati, notæ ad primam Dantis defenſi partem Jacobi Mazzoni*. Laſtly, he printed a Book againſt a Manuſcript that was falſly aſcribed to *Speron Sperone*, wherein *Dante*'s Cauſe was maintained (48). It is pretended that he came off victorious from this long Combat, and that by the ſtrength of his Reaſons he made it appear that *Dante*'s Comedy did not belong to any ſpecies of Poem, ſince it was not conformable to *Ariſtotle*'s Precepts. 'Ne 'multis morer, finis fuit ejuſmodi, ut Bulgarinus certaminis victor diſcederet, cum, certiſſimis validiſſimiſque rationibus, adverſariorum copias, pro Dante propugnantes, profligaſſet, obtinuiſſetque, illius commœdiam veram poëmatis cujuſpiam rationem non habere, quod ab Ariſtotelis præceptis longiſſime aberraret (49). —— *To conclude, the event was this*; Bulgarini *gained the Victory, having by moſt certain and convincing Reaſons defeated his Antagoniſt's Forces, and proved that this Comedy was inconſiſtent with the true nature of any ſort of Poetry, being intirely repugnant to the Rules of* Ariſtotle.' *Ugurgieri* informs us, that *Dante*'s Comedy raiſed one of the moſt memorable Wars among the learned and *Virtuoſi* of *Italy* that ever was ſeen of that kind (50). He adds, that the Work of *Mazzoni* added Fuel to that Fire, and that the Piece that was ſtolen from *Bulgarini*, and which the Plagiary printed with his own Name to it, was the ſtumbling-block. *Bulgarini* reclaimed his own by publiſhing that Piece, and ſetting his Name to it. He was refuted by the Plagiary; but he returned to the Charge, and took Advantage of the Confeſſion of the Theft. His Reply was printed at *Siena* in the Year 1588. I ſet down the Title of it, that the Name of this Plagiary may be known, who has not yet appeared

(47) Nicius Erythræus, Pinac. 1, pag. 68.

(48) *Taken from* Erythræus, Pinacoth. 2, pag. 72, 73.

(49) Id. ibid. pag. 73.

(50) Ugurgieri nelle pompe Sanesi, apud Lorenzo Craſſo Iſtoria de Poëti Græci, pag. 85, 86.

things, which thoſe that favour the Popes are not pleaſed with, and which ſeem to ſignify, that *Rome* is the Seat of Antichriſt (*l*). The Court of *Rome* was very much diſpleaſed with another Book of *Dante*, and cried him down as an Heretic [*I*]. I muſt not

(*l*) *See the Remark* [*I*].

in the Liſt of that ſort of Thieves. ‘ Il Bolgarino avantagiotoſi nella cauſa per la confeſſione del furto riſpoſe all' Avverſario con un libro ſtampato per Luca Bonetti in Siena l'anno 1588 che fu intitolato; Diſeſe in riſpoſta dell' apologia e palinodia di Monſignor Aleſſandro Cariero Padovano in propoſito della Commedia di Dante (51).' *Lilius Gyraldus* ſpeaks of an *Auguſtin* Monk, who had been prepoſſeſſed in *Dante*'s Favour from his Youth, and who, upon all occaſions, confuted thoſe who criticized that Poet. ‘ Certe in eo (*Danthe*) poëticam diſpoſitionem majoremque diligentiam pleroſque deſiderare video, ejuſque linguæ nitorem: quos Joannes Stephanus eremita, & amicus chariſſimus, & municeps noſter, qua eſt eruditione, & quo à teneris erga Danthem fuit ſtudio, mirabiliter ſolitus eſt refellere (52). —— *It is true that many complain of* Dante's *want of a Poetical Diſpoſition, Care, and Purity of Language; whom* John Stephanus, *the Hermit, my Fellow Citizen, and moſt intimate Friend has, out of an early reſpect for* Dante, *with great Learning often anſwered.*' I do not find this *John Stephanus* in the *Apparato de gli huomini illuſtri della Citta di Ferrara*, publiſhed in the Year 1620 by *Agoſtino Superbi da Ferrara Theologo e Predicatore de Minori Conventuali*. *Gyraldus* adds, that the *Olivetan* Monks very carefully preſerved the *Latin* Tranſlation, that one of them had made of *Dante*'s Poems into Hexameter Verſes: ‘ Vidi qui Latinum Danthem fecerat carmine hexametro, ex Olivetanis videlicet ſodalibus Piſtorienſem quendam eorum temporum: quem librum (proh ſumme optime Deus, quanta cuſtodia aſſervatum in Olivetano cœnobio) ipſi non ſine ambitione mihi, tanquam rem ſacram aliquam oſtenderant (53). —— *Amongſt the* Olivetan *Monks, I ſaw one born at* Piſtoia *who had tranſlated* Dante *into Hexameter Verſe; which Book is kept with as much veneration, as the moſt ſacred Relique in their Monaſtery, and which they took no little Pride in ſhewing me.*'

(51) Id. ibid. apud eundem Craſſo, pag. 86.

(52) Lilius Gyraldus, Hiſtor. Poetar. dial. 5, ſub. fin. pag. m. 308.

(53). Id. ibid.

[*I*] *Another Book —— made him paſs for an Heretic.*] It is his Book *de Monarchia*, wherein he maintains, that the Authority of the Emperors ought not to depend on that of the Popes. This is his Hereſy: ‘ (54) Scripſit præter hæc opuſculum de Monarchia, ubi ejus fuit opinio quod imperium ab eccleſia minime dependeret. Cujus rei gratia tanquam hæreticus poſt ejus exitum damnatus eſt, cum aliorum, tum Bartoli juriſperiti ſententia ſuper lege 1. c. præſules. lib. Digeſtorum de Inquirendis reis (55). —— *He wrote, beſides theſe, a ſmall Treatiſe upon Monarchy, wherein he is of Opinion, that the Temporal Power is independant of the Church; for which he was condemned as an Heretic after his Death by ſeveral, and expreſsly by* Bartholus, &c.' *Spondanus*, a *French* Biſhop, appears upon this Occaſion altogether *Ultramontane*; for he mentions this Remark of *Volaterranus* without adding any Corrective to it: He quotes the firſt Book of *Volaterranus's Anthropologia* (56). This Quotation tranſcribed by *Moreri* is wrong; for this *Anthropologia* is not divided into particular Books; it reaches from the thirteenth Book of the Author's Commentaries incluſive, to the twenty fourth excluſive; what is alledged by *Spondanus* is to be found in the twenty firſt Book. *Spondanus* alſo does the like by citing St *Antoninus*, who, he ſays, refuted at large the chiefeſt Error that is to be found in that Poet's Writings, which is his leſſening the Pope's Power over the Temporalities of Kings. ‘ Quem *(Dantem)* egregias animi dotes ac ſcientiæ laudem & præclara ſcripta, tum aliis erroribus maculaſſe obſervavit ſanctus Antoninus*; tum eo maxime, quo tertia parte tractatus ſui de Monarchia conatus eſt deprimere auctoritatem Romani Pontificis ſupra Imperatores ſeu Reges Romanorum in temporalibus, quem idem Antoninus pluribus confutat (57).——Dante, *as St* Antoninus *obſerves, diſgraced the noble Qualities of his Mind, his great Knowledge and excellent Writings, with many Errors, but more eſpecially in endeavouring, in the third part of his Treatiſe on Monarchy, to depreſs the Authority of the Popes over the* Roman *Emperors in Temporals. Whom the ſame* Antoninus *largely confutes.*' A true Diſciple of the *Sorbonne*, and a true Son of the *Gallican* Church, would not have ſpoke in that manner. Obſerve, that this Annaliſt dares not ſpecify the other Errors that St *Antoninus* obſerved in our Poet. *Poccianti* was not ſo diſcreet; for he informs us, that St *Antoninus* cenſured *Dante*, for having forgot the *Limbo* of little Children, and for having looked upon the voluntary Abdication of Pope *Celeſtinus*, as a Meanneſs of Soul (58). He adds, that in this, and in the Doctrine concerning the Independance of Emperors, that great Poet deſerves to be blamed. *In his culpandus venit vates iſte pergloriоſiſſimus* (59). He is ſo ſilly as to affirm, that both Divine and Humane Writings ſhew every where, how much the Opinion of Independency is erroneous; for, ſays he, as the Moon is enlightened by the Sun, ſo the Temporal Power is illuminated by the Spiritual Power. I ſhall ſet down his Words, leſt my Readers ſhould ſuſpect the Truth of what I ſay. ‘ Cæterum in tertia parte monarchiæ affirmat Romanos Imperatores nullam dependentiam habere à Papa, ſed à ſolo Deo, niſi in ſpectantibus ad forum animarum, non autem in rebus temporalibus, quod quam erroneum ſit ubique locorum in humanis & divinis literis explicatur, ſicut namque luna illuminatur à ſole, ita poteſtas temporalis à ſpirituali (60).—— *In the third part of his* Monarchy *he maintains, that the* Roman *Emperors have no dependance upon the Pope, but only on God, in temporal things, which how erroneous it is, is every where clearly proved, both in ſacred and human Writings; for as the Moon is enlightened by the Sun, ſo is the Temporal Power by the Spiritual.*'

(54) Raphael Volaterranus, lib. 21, pag. 771.

(55) *Moreri*'s Quotation is wrong; for he quotes *Bartoli, lib. 1. de Iniquit. reis*, which implies theſe three Faults; I. The Reader thinks he is referred, not to the Civilian *Bartolus*, but to the Jeſuit *Bartoli*. II. *Moreri* ſhould have quoted *lege* 1, and not *libro* 1. The IIId Fault lies in ſaying *iniquit. reis* inſtead of *inquir. reis*.

(56) Spondan. ad ann. 1321, n. 7.

* Anton. Tit. 21, cap. 5, §. 2.

(57) Spondan. ad ann. 1321, n. 7.

Du Pleſſis Mornai mentions ſeveral Opinions of *Dante*, that are but little conformable to Popery. ‘ (61) He wrote a Treatiſe intituled *de Monarchia*, wherein he proves, that the Pope is not above the Emperor, and has no manner of Right over the Empire; which is plainly againſt the *Clementine Paſtoralis*, which aſſerts both: nay, he goes ſo far as to ſay, in his *Purgatory*,

(58) Poccianti de Scriptor. Florent. pag. m. 45.

(59) Id. ibid.

(60) Id. ibid.

(61) Du Pleſſis, Myſtere d'Iniquité, pag. 419, 420.

Di hoggi mai che la Chieſa di Roma
Per conſonder in ſe due reggimenti
Cade nel fango & ſe bruta & la ſoma.

Rome, *which two Governments erects in one,*
Is by her own ambitious Pride undone.

‘ He confutes alſo the Donation of *Conſtantine*, which he maintains to be fictitious and inſignificant, if it were true: and therefore he was looked upon by ſome as an Heretic. He ſays, *That the* Decretiſts, *Men that are ignorant of ſound Divinity and Philoſophy, affirm that the Traditions of the Church are the Foundation of Faith; which is an execrable thing, ſince it cannot be queſtioned, that thoſe who before the Traditions of the Church believed in Chriſt the Son of God, either to come, or already come to ſuffer for us, and have been fervent in Charity, are his Cobeirs in eternal Life.*' He complains in his *Paradiſe*, that the Pope is become a Wolf inſtead of a Shepherd, and makes the Sheep run aſtray; that for that Reaſon the Goſpel and the Doctors are laid aſide, and the Decretals are only minded; that the Pope and Cardinals are only intent upon that, and go no more with their Thoughts to *Nazareth*, where the Angel *Gabriel* opened his Wings, but to the Vatican, and other choice places of *Rome*, which have been the Burying Ground to St *Peter*'s Followers, whoſe Doctrine they have buried at *Rome*; that formerly War was made againſt the Church with the Sword, but that at preſent they do it by taking from her the Bread that God gives her, and which he denies nobody, to wit, the preaching of his Word. *But thou,* ſays he, ſpeaking to the Pope, *who writeſt only to blot out,* or *by a Chancellor, think that* Peter *and* Paul, *who died for the Lord's Vineyard which thou ſpoileſt, are yet living; but thou knoweſt neither the one, nor the other.* He ſays in another place, That it is a ſhameful thing, that the divine Scripture ſhould be altogether laid aſide, or wreſted; that they do not conſider how much Blood was ſhed to plant it in the World; how pleaſant it is to him that reads it with Humility; that, on the contrary, every one

not forget that this great Poet found ſome illuſtrious Patrons in his Misfortune; but he could not always preſerve their Affection [*K*]; for, tho' he was a Man of few Words, yet

' endeavours to ſet up his own Inventions, and the ' Goſpel is ſilent. Vain Queſtions, and fabulous Sto- ' ries, eccho all the Year round from the Pulpit, ' and the poor Sheep go away fed with Wind. I ' might quote ſeveral Paſſages out of this Poet againſt ' the Pope's Pardons and Indulgences, and other A- ' buſes of the *Romiſh* Church, which he deſcribes in ' ſuch a manner, as plainly ſhews that he knew very ' well the Whore mentioned in the *Revelations* †.' *Coëffeteau*, anſwering this Paſſage (62), obſerves, 1. ' That *Dante* was a *Gibelin* (63), and full of Reſent- ' ment for the Miſchief the contrary Faction had done ' him. 2. That *Dante* acknowledges the Donation ' and the Cauſe that is alledged for it, to wit, the heal- ' ing of *Conſtantine*'s Leproſy. It is true that he en- ' deavoured to prove in his Book *de Monarchia* (‡), ' that *Conſtantine* could not make it, becauſe it was to ' diſmember the Empire; but a Poet is not a Judge of ' ſuch a Matter of State. 3. That there is no Harm ' in what he ſaid about Traditions, provided it be ' rightly underſtood. 4. That he only blames the ' Popes of his Time, whom he treats like his Ene- ' mies, and the Perſecutors of his Faction. 5. That ' when he ſpeaks of thoſe Pontifs, he proteſts that he ' reverences their Dignity, tho' he blames their Per- ' ſons. 6. That he only condemned the Impoſtors, ' who preached falſe Indulgences, or made a ſordid ' Traffic of the true ones.' Here are ſome of *Dante*'s Verſes alledged by *Coëffeteau* as a Proof of his Ortho- doxy concerning the Submiſſion that is due to the Pope.

† Dante, del Paradiſo, Cant. 9, & 29, & del Purgatorio, Cant. 23.

(62) Coëffeteau, Reponſe au Myſtere d'Inquité, pag. 1032, 1033.

(63) The *Gibelins* were the Faction contrary to the Popes.

‡ Dantes Alig. lib. 3. de Monarch. cap. ult.

Siate Chriſtiani à movervi più tardi (64),
Non ſiate come penne ad ogni vento,
Et non crediate ch'ogni acqua vi lavi,
Havete il vechio, el novo teſtamento,
El paſtor de la chieſa, che vi guida:
Queſto vi baſti à voſtro ſalvamento ‡.

Ye Chriſtians, learn more Conſtancy to know,
Nor turn, like Feathers, with all Winds that blow.
Think not, in every common Stream you may
Waſh the infectious Stains of Guilt away.
The ſacred Oracles will be your Guide:
The Church her Paſtor offers you beſide.
Theſe to direct a Chriſtian's Steps are given
Along the thorny Way, that leads to Heav'n.

(64) Grangier *tranſlates this firſt Verſe thus:* Pour les vœux, ô Chreſtiens, ſoyez d'un cœur plus grave. *The Poet had been ſpeaking of raſh Vows.*

‡ Cant. 5, del Paradiſo.

Rivet anſwers to this (65), ' That the Author of the ' little *Italian* Book intituled, *Aviſo piacevole dato* ' *à la Bella Italia*, had collected the chief Pieces, out ' of which *Bellarmin* furniſhed *Coëffeteau* with Ar- ' guments; ſo that the Reader, who enters upon the ' Examination of thoſe things, muſt compare the ' Animadverſions of the learned *Junius* with *Bel-* ' *larmin*, wherein he will find ſome ſolid Confir- ' mations againſt all thoſe Illuſions and Shifts, and ' will clearly ſee, that That Man ſaw Antichriſt in a ' Seat reſpected by him, whoſe Profanation he deplo- ' red; in ſhort, the Man of Sin whom he deteſted, in ' the Temple of God which he reverenced.' *Rivet* exhorts his Adverſaries to take notice of theſe Verſes of *Dante:*

(65) Rivet, Remarques ſur la Reponſe au Myſtere d'Iniquité, 2. part. pag. 494, & ſeq.

Di voi Paſtor s'accorſe l'Uvangeliſta
Quando colei che ſiede ſopra l'acque
Puttaneggiar co' i Regi à lui fu viſta
Quella che con le ſette teſte nacque
Et da le dieci corna hebbe argumento
Fin che virtute al ſuo marito piacque *.

To you, O Pope, St John *apply'd his Words,*
When he beheld the Harlot on the Floods,
Who, with ſeven heads and ten horns from her birth,
Whores with the Kings and Monarchs of the Earth.

* Cant. 19, del Inferno.

' There certainly, *continues that Miniſter* (66), he ac- ' knowledges, that St *John* ſpoke of the Pope in the ' ſeventeenth of the *Revelations*, under the name of ' the Whore ſeated on the Waters, and of the Beaſt ' with ſeven Heads and ten Horns, notwithſtanding ' what he ſays of the Seat and Power of the Keys. ' No body denies that thoſe things conſidered in them- ' ſelves are very recommendable in all Churches: but ' if they are uſurped by a Tyrant, there is no reaſon ' why he ſhould not be deſcribed ſuch as he is . . . . . ' As for *Conſtantine's Donation*, any one that minds it ' will find, that he mentions the common Opinion ' that was received in his Time (67), by way of Con- ' ceſſion, and not as believing it; for he never gave ' Credit to ſuch an Abſurdity.' As for the ſix Verſes quoted by *Coëffeteau*, they are thus tranſlated by his Antagoniſt: ' Chriſtians, be more ſlow to move; be ' not driven like a Feather with every Wind, and do ' not believe that any Water will cleanſe you: you ' have the Old and New Teſtament, the Paſtor of the ' Church that guides you; this is ſufficient for your ' Salvation.' After which *Rivet* ſpeaks thus: ' Would ' *Coëffeteau* willingly adviſe all Chriſtians to take the ' Old and the New Teſtament to ſettle their Faith? ' He will take care not to do it. But he is not aſha- ' med to ſay, that the Pope is *the Paſtor that is ſuffi-* ' *cient for Salvation:* He could willingly wiſh that ' *Dante* had uttered the ſame Blaſphemy; but doubt- ' leſs he meant the true Saviour, who guides us with ' the Old and the New Teſtament.' We have here a remarkable Inſtance of the Illuſions into which we may fall, when we ſtick to the firſt Senſe that the Expreſſi- ons of a Man offer to our Mind. They who read thoſe ſix Verſes of *Dante*, and take them *in ſenſu obvio quem ipſamet propoſitionum verba præ ſe ferunt* (68), and un- derſtand them, I ſay, in ſuch a manner as *Innocent* XII will have the five Propoſitions of *Janſenius* to be un- derſtood, believe that this Poet meant, that, in order to be ſaved, we need only conform ourſelves to the Old and New Teſtament, and follow the way that the Pope, as Paſtor of the Church, ſhews us. But per- haps this is not *Dante*'s true Meaning, and his Words are to be underſtood as *Rivet* explains them. Let us learn from hence, that an Author, who has a mind to expreſs himſelf in ſuch a manner, that what he ſays may not be differently conſtrued in future Ages, de- ſires a thing that is almoſt impoſſible. If a Man could foreſee the Controverſies that will ariſe three or four hundred Years hence, he would expreſs himſelf more exactly: but I cannot tell whether Languages would ſupply as many Words as would be neceſſary to pre- vent Equivocations and Cavils.

(66) Rivet. ubi ſupra, pag. 495.

(67) *See* Cant. 19, *of* Hell, pag. m. 236.

(68) Theſe Words are taken from a Brief of *Innocent* XII to the Biſhops of the *Low Countries*, dated the 6th of *Feb.* 1624.

Take notice of one thing, which is, that *Dante* af- fords ſome Proofs to thoſe who ſay that he was a good Catholic, and to thoſe who ſay he was not. The Au- thor of the *Aviſo à la bella Italia* has collected the latter; *Bellarmin* has collected the former, and beſides, he has eluded all the Paſſages of that *Aviſo* as well as he could. *Gretſer* refers us to that Cardinal; and it is almoſt all the Anſwer that he makes to the Paſſage of *Du Pleſſis*. ' In Dante, *ſays he* (69), luculentiſſima teſti- ' monia pro Pontificis Romani auctoritate, proque om- ' nibus illis capitibus, quæ Pleſſæus & Illyricus attin- ' gunt, inveniuntur. Qua de re operæ pretium erit ' legere Bellarminum in libello proprio contra Italum ' quendam calumniatorem, qui ex Dante potiſſimum, ' Romani Pontificis majeſtatem labefactare nitebatur: ' Ad omnia enim profani hominis objecta reſpondit il- ' luſtriſſimus Bellarminus: & cap. 19. plurima loca ex ' Dante producit, quæ cum Pleſſæi & Illyrici delira- ' tionibus non magis conſonant, quàm dies cum nocte, ' æther cum Tartaro.——*In* Dante, ſays he, *we meet* ' *with very clear Proofs for the Pope's Authority, and* ' *all thoſe Points which* Du Pleſſis *and* Illyricus *handle.* ' *Wherefore it would be worth while to read* Bellar- ' min's *Anſwer to a certain* Italian *Libeller, who en-* ' *deavoured, chiefly from* Dante, *to weaken the Pope's* ' *Power. The Great* Bellarmin *anſwers all his Objec-* ' *tions, and in the* 19*th chapter quotes many Paſſages* ' *from* Dante, *which have no more reſemblance to the* ' *wild Imaginations of* Du Pleſſis *or* Illyricus, *than Day* ' *has to Night, or Heaven to Hell.*'

(69) Gretſerus, Exam. Myſterii Pleſſeani, pag. 463.

[*K*] *He found illuſtrious Patrons in his Misfortunes, but he could not always preſerve their Affection.*] I find ſome Confuſion in the Accounts that concern his Travels after his Baniſhment. Some Authors ſay, that, being baniſhed, he earneſtly deſired to improve his Learning, and that he went firſt of all to *Bo- logna* to apply himſelf to the moſt ſublime Sciences, and

yet on ſome Occaſions he gave his Tongue a little too much Liberty (*m*). He left ſome Children and afterwards to *Paris*. ‘ Exulem ubi ſe vidit, ‘ tum verò magis incenſus eſt ſtudio liberalium Artium, ‘ ac Bononiæ primùm dedit operam gravioribus ſcien- ‘ tiis, indéque Lutetiam Pariſiorum profectus eſt.’ This is what *Papyrius Maſſo* tells us (70). Mr *Bullart* will have it, *that he went from* Bologna *to* Paris, *to learn Philoſophy and the Principles of Divinity* (71). *Naudé* ſays (72), that *Boccace* has *left us in writing, that* Dante, *being expelled from* Florence *by the Violence of the black and white Faction* (73), *went to* Paris, *and frequented the Univerſity very much* : * ubi ſæpiſſimè adverſus quoſcumque circa quamcumque facultatem volentes reſponſionibus aut poſitionibus objicere diſputans intravit Gymnaſium : *and in the tenth* Canto *of his* Paradiſe, *he himſelf expreſſes a great Eſteem for one* Seguier, *an excellent Philoſopher and Dialectician, who read in his time in the great Schools of the* Rue aux Fouerres, *whoſe Doctrine was not, as he ſays, without envy.*

Queſti, ond' à me ritorna il tuo riguardo
E' il lume d'uno ſpirto che'n penſieri
Gravi à morir, gli parv' eſſer tardo.
Eſſa è la luce eterna di *Siggieri*
Che leggendo nel vico de li ſtrami
Sillogizzo invidioſi veri.

He on the left, where now you turn your Eyes,
Is the Great Siggieri, *learn'd and wiſe,*
Who, ſick of Life and the World's empty Show,
Chid tardy Death, and thought he mov'd too ſlow.
In Lectures, he deliver'd from the Chair
Such wond'rous Truths, as Envy pin'd to hear.

To know whether the Words of *Boccace* prove invincibly that out Poet ſtudied at *Paris* after his Exile, it is neceſſary to conſider what goes before. *Boccace* had been ſaying, ‘ Fuit inter cives ſuos egregia nobilitate ‘ verendus : & quantumcunque tenues eſſent illi ſub- ‘ ſtantiæ, & à cura familiari, & poſtremo à longo exi- ‘ lio angeretur, ſemper tamen Phyſicis atque Theolo- ‘ gicis imbutus vacavit ſtudiis, & adhuc Julia fatetur ‘ Pariſiis, in eadem ſæpiſſime adverſus quoſcunque, ‘ &c (74). —— *He was of the firſt rank in his City, and though his Circumſtances were very narrow, and he was oppreſſed with the care of a Family, and at laſt with a long Baniſhment, yet he always ſet apart time for his Phyſical and Theological Studies, and diſputed very often at* Paris, *as appears*, &c.’ It is plain, that, according to this Paſſage, *Dante* in his Exile uſed to diſpute ſtoutly in the Colleges of *Paris*. Nevertheleſs, I know ſome Perſons, who fancy that *Boccace* is miſtaken in the time : they cannot believe that *Dante*, who had been one of the chief Governors of the *Florentines*, and who was extremely deſirous to re-eſtabliſh his Faction, ſhould have trifled away his time in wrangling in ſeveral Colleges, being above thirty five Years of age (75), and therefore they are of Opinion that he did not diſpute in the Schools of *Paris*, but when he was a young Scholar, and before his being promoted to the Council of Eight. They ſay that he was a Scholar of *Brunettus* at *Paris*, who died before *Dante* was baniſhed. They prove it by the Tenth *Canto* of *Hell* (76). It is certain that we find there, that our *Dante* had been a Scholar of the late *Brunetto Latinus*.

Se foſſe tutto pieno il mio dimando
Riſpos' io lui, voi non fareſte anchora
Dell' humana natura poſto in bando,
Che'n la mente m'è fitta, & hor m'accora
La cara buona imagine paterna
Di voi, quando nel mondo ad hora ad hora
Mi moſtravate, come l'huom s'eterna,
Et quant'io l'habbia a grato mentr'io vivo
Convien, che nella mia lingua ſi ſcerna (77).

O! had the Gods in pity (I reply'd)
Heard Dante's *ardent Wiſh, you had not dy'd:*
The World had ſtill enjoy'd it's Wonder, and it's Pride.
Paternal Likeneſs I beheld in you,
And all your Father riſes to my view.

But we do not find there, in what City he had him for his Maſter. However it be, I ſhall ſet down *Grangier*'s Note on theſe Words of *Dante, Siete voi qui ſer Brunetto.* ‘ *Brunetto Latinus* was a Notary or Secre- ‘ tary of *Florence*, very much eſteemed and verſed in ‘ his Art, but a Man of a bad Conſcience. Being ac- ‘ cuſed of ſeveral Impoſtures, he went to live at *Paris* ; ‘ where, reading public Lectures of Phyſics, he became ‘ *Dante*'s Maſter, and, as a Mathematician, or Aſtrolo- ‘ ger, he foretold him that he ſhould be one of the ‘ moſt learned Men of his time. Our Poet feigns that ‘ he found him damned in that Place with the Sodo- ‘ mites, for the Crime of Sodomy (78).’ Add to this, that *Dante* ſuppoſes (79) that the Profeſſor *Seguier* was dead. It is therefore likely that he heard and knew him before the time, wherein he feigns to have been led into Paradiſe. Now this was before his Baniſhment. Laſtly, it may be obſerved, that many Authors, who ſpeak of what he did after his Misfortune, do only ſay that he went to ſeek retreat among ſome Princes of *Italy*.

According to *Volaterranus* (80), he went firſt with thoſe of his Faction to *Martel de Maleſpina* ; he went afterwards to *Can della Scala* at *Verona* ; and at laſt to *Guy Polentan* at *Ravenna*, four Years after his Baniſhment. Order and Time have not been well obſerved in this Account. We have it from *Dante* himſelf, that he went firſt of all to a Lord *della Scala* at *Verona* (81) :

Il primo tuo rifuggio, e'l primo hoſtello
Sara la corteſia del gran Lombardo,
Che'n ſu la ſcala porta il ſanto ucello :
C'haura in te ſi benigno riguardo ;
Che del far & del chieder tra voi due
Fia prima quel, che tra gli altri è piu tardo (82).

For Refuge to the Lombard King repair,
Whoſe Arms an Eagle on a Ladder are.
This Prince ſhall firſt your wand'ring Steps receive,
And Favours, faſter, than you ask them, give.

and that he had been baniſhed near ſix Years (83) when he fled to the Marquis *de Maleſpina*. *Freherus* ſays, that he retired firſt to *Paris*, and that he went from thence to the King of *Arragon*, who had invited him, and loaded him with Favours ; and that he was afterwards invited by *Can della Scala* who took Delight in the Converſation of learned Men, and gave him ſeveral Marks of his Liberality (84). This Account is not better than that of *Volaterranus*. I confeſs that *Boccace* obſerves, that *Dante* was very well beloved by *Frederic* of *Arragon* King of *Sicily* (85).

To make an end of my Commentary, I muſt farther ſay, that *Dante* had not the good Fortune to pleaſe his Patron at *Verona*. The Great *Can della Scala* gave him to underſtand, that he was weary of him, and told him one Day, It is a wonderful thing that ſuch a one, who is a Fool, ſhould pleaſe us all, and make himſelf beloved by every body, which you, that are accounted a wiſe Man, cannot do. This is not to be wondered at, anſwered *Dante* ; you would not admire ſuch a thing, if you knew how much the Conformity of Characters is the ſource of Friendſhip. Every body ſees that this Anſwer was too ſhocking not to put the Prince of *Verona* quite out of Conceit with our Poet. You may ſee this more at large in the following Paſſage. ‘ Dantes Aligherius, (*they are* Petrarch's *Words* (86), ‘ & ipſe concivis nuper meus, vir vulgari eloquio cla- ‘ riſſimus fuit, ſed moribus parùm per contumaciam, ‘ & oratione liberior quàm delicatis ac ſtudioſis ætatis ‘ noſtræ principum auribus atque oculis acceptum foret. ‘ Is igitur exul patria, cùm apud Canem magnum, ‘ commune tunc afflictorum ſolamen ac profugium, ‘ verſaretur, primo quidem in honore habitus, deinde ‘ pedetentim retrocedere cœperat, minúſque in dies ‘ domino placere. Erant in eodem convictu hiſtriones ‘ ac nebulones omnis generis, ut mos eſt, quorum unus ‘ procaciſſimus obſcœnis verbis ac geſtibus, multùm ‘ apud

(*m*) Erat moroſiſſimus & Philoſophiorum inſtar, ut qui triſtitiam præ ſe ferre videretur, nec facile loqui & breviſſime conceptiones animi exprimere ſolebat. *Papyr. Maſſo, Elog. Tom. II, pag.* 28.

(70) Papyr. Maſſ. ubi ſupra, pag. 28.

(71) Bullart, ubi ſupra, pag. 307.

(72) Naudé, Addit. à l'Hiſtoire de Louis XI, pag. 175, 176.

(73) He was only expelled by the Faction of the *Blacks*.

* Lib 15, Genealog. cap. 6.

(74) Boccatius de Geneal. Deorum, lib. 15, cap. 6, apud Papyr. Maſſon. ubi ſupra, pag. 213.

(75) According to *Buonanni*, who places his Birth in the Year 1260, he muſt have been above 41 Years of Age. *See his Diſcourſe upon* Canto 21, *of the* Inferno, *pag.* 337.

(76) *Dante* ſuppoſes that he found him in Hell ; now he ſuppoſes that he travelled into Hell in the Year 1300, and he was not baniſhed before the Year 1301.

(77) Dante, Canto 15, del Inferno, pag. m. 216.

(78) Grangier *upon* Canto 15 *of the* Inferno, *pag.* 166, 167.

(79) *In* Cant. 10, *of the* Paradiſo, *pag. m.* 230.

(80) Volater. ubi ſupra, pag. 771.

(81) *Grangier*, upon this Place of *Dante*, calls him *Albuin*, and ſays he was the elder Brother to *Can the Great*.

(82) Dante *in* Cant. 17 *of his* Paradiſo, *pag. m.* 445.

(83) *See* Dante, Canto 8 *of his* Purgatory, *pag.* 138.

(84) Paulus Freher. in Theatro, pag. 1422. *He quotes the* 50 *Lives of* Boiſſard.

(85) Boccat. Geneal. Deor. lib. 14. cap. 11, apud Papyr. Maſſon, ubi ſupra, pag. 214.

(86) Petrarcha Rerum memorandarum, lib. 4, apud Papyr. Maſſonem, ubi ſupra, pag. 22, 23.

Children (*n*). A remarkable thing is related concerning his Application in reading [*L*].

(*n*) *See the Remark* [*B*].

' apud omnes loci ac gratiæ tenebat. Quod moleſtè
' ferre Dantem ſuſpicatus Canis, producto illo in me-
' dium, & magnis laudibus concelebrato, verſus in Dan-
' tem: Miror, inquit, quid caufæ ſubſit, cur hic cùm
' ſit demens, nobis tamen omnibus placere novit, &
' ab omnibus diligitur, quod tu qui ſapiens diceris non
' potes? Ille autem: Minimè, inquit, mirareris, ſi
' noſſes quòd morum paritas & ſimilitudo animorum a-
' micitiæ cauſa eſt. —— Dante Aligheri, *lately my Fel-*
' low Citizen, was a Man famed for his Eloquence,
' but in Morals and Converſation too free for the delicate
' Eyes and Ears of the Princes of our Age. Being ba-
' niſhed his Country, and having retired to the Grand
' Can, *the common Sanctuary and Support of the unfor-*
' tunate, he was at firſt in great Eſteem, but he decli-
' ned by Degrees in his Favour, and began to be daily
' leſs acceptable to his Patron. There were in the ſame
' Society, Strollers, and Cheats of all Degrees, as is
' cuſtomary, one of whom, diſtinguiſhed for his Ribaldry
' and Obſcenity, was much careſſed by the reſt; which
' Can *ſuſpecting* Dante *not to be pleaſed with, ordered*
' that Man to come near him, and having highly extol-
' led him, turned to Dante, *and ſaid, I wonder that*
' this Man, who is mad, ſhould have found out the ſecret
' to pleaſe us all, and make himſelf beloved, which you
' who paſs for a Man of Senſe have not hit upon; where-
' upon Dante *replied, You would ceaſe to wonder at the*
' cauſe, if you conſidered how much Friendſhip depends
' upon a Conformity of Manners, and Parity of Inclina-
*' tions.'

[*L*] *A remarkable thing is related concerning his Application in reading.*] He went one Day to a Bookſeller, whoſe Shop looked into the great Place of the City: His Deſign was to ſee ſome public Games that were to be celebrated there; but having met with a Book that he had a mind to conſult, he applied himſelf ſo earneſtly to the reading of it, that, as he was going home, he proteſted and ſwore that he had neither heard nor ſeen any thing of what had been done and ſaid in the Celebration of the Games. ' Dantem Florentinum ferunt ad ſpectacula ductum apud bibliopolam, quod ex ejus taberna in forum proſpectus eſſet, ' conſediſſe, librumque, cujus ſuiſſet cupidus, inveniſſe; quem tàm avidè attenteque legerit, ut domum ' rediens juramento teſtatus ſit, nihil ſe vidiſſe aut audiiſſe ex iis, quæ in foro dicta factaque eſſent, quemadmodum de eo ſcribit Æneas Sylvius (87).'

(87) Philippus Carolus, Animad. in Aul. Gellium pag. 592.

DANTE (PETER VINCENT), a Native of *Perugia*, and of the Family of the *Rainaldi*, was a Man of a great deal of Wit. He underſtood polite Learning, Mathematics, and Architecture; and compoſed ſuch fine Verſes in Imitation of *Dante*, that it was thought he revived, in ſome manner, the Sublimity of that great Genius. They gave him the Sirname of *Dante*; which ſo pleaſed his Family, that his Deſcendants left the Name of *Rainaldi*, and took that of *Dante*. Our *Peter Vincent* invented ſome Machines that were admired by the beſt Judges, and compoſed a Commentary, in *Italian*, on the Sphere of *John de Sacroboſco* (*a*). He died very old in the Year 1512, and left a Son and a Daughter (*b*) [*A*], of whom I ſhall ſpeak in the Remark.

(*a*) It was printed at *Perugia* in 1554, and reprinted there in 1574, enlarged with Notes, and with a Letter of the Author to *Alpharus*, his Tutor. *Oldoini, ubi infra.*

(*b*) *Taken from the* Athenæum Auguſtum *of* Auguſtin Oldoini *a Jeſuit, page* 283.

[*A*] *He left a Son and a Daughter, of whom I ſhall ſpeak.*] *JULIUS DANTE*, his Son, was well verſed in Architecture and Mathematics: He wrote a Book *de Alluvione Tyberis*, and ſome Notes *in ornamenta Architecturæ*. He died in the Year 1575. I ſhall make a ſeparate Article for his Son *Ignatius Dante*; wherein I ſhall ſpeak of *Vincent Dante*, who was alſo his Son. *Theodora DANTE*, his Siſter, being retired into the Country in the Year 1497, to avoid the Plague wherewith the City of *Perugia* was afflicted, was ſo well inſtructed by her Father in the Mathematics, that ſhe deſerved an honourable Rank among the moſt famous Mathematicians of the time. She compoſed ſome Books on that Science, and taught it to her Nephew *Ignatius* with great Succeſs (1). The Abbot *de la Roque* was in the wrong to ſay that ſhe flouriſhed towards the End of the XVIth Century. See his *Journal des Sçavans* of the twelfth of *December* 1678, pag. 460, *Dutch* Edition.

(1) *Taken from the* Athenæum Auguſtum *of* Auguſtin Oldoini, pag. 198, 313, 314.

DANTE (IGNATIUS), Grandſon of the preceding, born at *Perugia*, was a Jacobin Monk. He was well verſed in Philoſophy and Divinity, and much more in the Mathematics. Being invited to *Florence*, by the Great Duke *Coſmo* I, he explained to him the Sphere, and *Ptolomy*'s Books. He read public Lectures on the ſame Subject, and had many Hearers, when he explained Geography and Coſmography in the Univerſity of *Bologna*. Being returned to *Perugia*, he made a fine Map of that City, and of all it's Territory. The Reputation of his Learning moved *Gregory* XIII to invite him to *Rome*: he gave him a Commiſſion to make Geographical Maps and Plans. Which he performed ſo well, that this Pontif thought himſelf obliged to make him a Biſhop. He gave him the Biſhopric of *Alatri* near *Rome*. That new Prelate did not fail to reſide in it; but *Sixtus* V, who ſucceeded *Gregory* XIII, would have him with him, and ordered him to return to *Rome*. *Dante* was preparing himſelf for that Journey, when Death made him take a longer one, on the nineteenth of *October*, 1586 (*a*). He wrote ſome Books [*A*]. I ſhall ſpeak of his Brother in a Remark [*B*].

(*a*) *Taken from* Oldoini, ubi ſupra, pag. 161, 162.

[*A*] *He wrote ſome Books.*] In the Year 1569 he publiſhed at *Florence* a Treatiſe of the Conſtruction and Uſe of the Aſtrolabe. He alſo wrote ſome Notes on the Sphere of *Sacroboſco*, on the Aſtrolabe, and the univerſal Planiſphere. He made a Sphere of the World in five Tables. Add to this his Optics of *Euclid*, and of *Heliodorus Lariſſæus*, and his Commentary on the two Rules of *James Barrozzi*. Theſe two laſt Works are in *Italian* (1). *Voſſius* did not know that Author. We only find, in the Catalogue of the *Bodleian* Library, the *Commentario alle regole della proſpettiva di Jac. Barozzi*, printed at *Rome* in the Year 1583.

(1) *Taken from* Oldoini, ubi ſupra, pag. 162.

[*B*] *I ſhall ſpeak of his Brother in a Remark.*] I mean *Vincent DANTE* the Son of *Julius*, and Grandſon of *Peter Vincent*, and Nephew of the learned *Theodora*. He applied himſelf to the Studies of their Family, in which he did very well ſucceed; for he was a good Architect, and a good Mathematician. He was, beſides, an excellent Sculptor and Painter. He made a Statue of *Julius* III at *Perugia*. *Philip* II, King of *Spain*, would have made uſe of him to finiſh the *Eſcurial*, and offered him great Penſions; but *Dante* wanted Health to undertake that Journey. He continued in the Place of his Birth (2), where he applied himſelf to Poetry and the Mathematics. He compoſed ſeveral Works, and, among others, the Lives of thoſe who excelled in the Deſign of Statues. *Monumenta plura reliquit, inter quæ connumerantur Vitæ Italico idiomate cælatorum ſtatuarum illuſtrium* (3). He died at *Perugia* in the Year 1576, at the Age of Forty ſix Years (4).

(2) *That is, at* Perugia.

(3) Oldoini, ubi ſupra, pag. 329.

(4) *Taken from* Oldoini, ibid.